A BRIEFE DISCOVERIE OF THE CRAFTE & POLLICIE Which Protestant Ministers vse in seducing theire Followers

By Preaching and Publishing theire owne words for the word of God.

WRITTEN

By IOHN HVNT a Romaine Catholique, in defence of the true GOSPELL OR WORD of GOD.

For we are not as very many Adulterating the word of God, but of sincerity and as of God, before God, in Christ we speake. 2. Cor. 2. 17.

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A Discouerie OF THE CRAFTE and POLLICIE VVHICH Protestant Ministers vse in seducing their Followers;

By Preaching and Publishing their owne wordes for the word of God.

THE greatest Crafte and chiefest Pollicie which the Protestant Ministers vse, in seducing their Followers, is the Preaching and Publishing their owne words, for the word of God, and that in as many places of Scripture, and poinctes of Religion as they differ from vs Catholikes. For the vnderstanding wherof, it is necessarie to obserue, that materiall written words, and materiall articulate voyces, are *like* soft wax: and the senses and significations are *like* vnto different sort of Seales. As vpon soft wax, you may imprint diuerse kinds of Seales, one after another: and

all put out the impression one of the other: So to the same materiall words, or voyces, you may giue a hundred senses, and all of them distroy one another, as is manifest by experience: seing Catholickes, Protestants, Puritans, and Pagans, all pronounce, and write a like this materiall laten word EPISCOPVS, yet giuing it different senses, make it a Catholicke word, a Protestant word, a Puritan word, or a Pagan word: Wher vpon our Lord and Sauiour IESVS CHRIST, descending from Heauen, to fullfill the promises, and to teache all Nations the Gospell, Word, and Will of God the Father in Heauen, did not write materiall Caracters, or speake materiall voices, differing from the materiall Caracters, or voices vsed by the Iewes, and Gentiles vpon earth, vnles it weare very few: but changed the significations of theire materiall Caracters, and voices into diuine senses, as EPISCOPVS, a Catholicke Christian Bishop: and so without altering the materiall Caracters, or voices vsed amongst the Gentiles, he planted by himselfe his Apostles, and Disciples, the Gospell, or word of God in all Nations: there to remaine vntill the end of the world according to the promises: in such sorte as noe man could become an Hereticke, or Protestant, to preach Heresy, and make a Schisme in the Church, but he should be forced to change the Diuine common sense of Christian materiall words vsed ouer the world, into priuate, or prophane: as EPISCOPVS an ouerseer (in which sense CICE-

Isa: 54.
Iob: 6. 45.
Gen: 22.
Gen: 26.
Gen: 28.
Matt: 5. 18.

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no Gentile vseth it in his 7. books of Epistles ad Attic.) and then preach or publish it for the true word of God, thereby to corrupte the vnderstandings of his credulous Auditors, and make them become so blind, that he may leade them to beleeue for Articles of their Faith, euen what he pleaseth, as if he weare their God vpon earth: which diuerse ambitious men perceauing, desirous to make themselues like Gods vpon earth, and to haue their words imbraced, and esteemed as the word of God, or Bible: they take the materiall word, or Bible, and giue it a priuate sense of their owne Coyninge, either by marginall notes, expositions, or sermons vpon it, or else by changing the materiall Ecclesiasticall word it self into another materiall word of another sense, and that done, then diuulge it abroade amongst boyes and girles, men, and women of all sortes: and perswade them that it is the true word of God: and they beleeuing it to be so, doe imbrace the words of these ambitious men, for the word of God, and fall into Spirituall Idolatrie, and Heresy, many times without perceauing that they doe amisse. Soe *Luther* desirous to haue his words to be beleeued, and esteemed as the words of God changed the Common Christian sense of these words, *This is my Body*, into this priuate sense of Consubstantiation, or reall being of both the body and bread in the Sacrament, and others imbracing them with this priuate sense as the word of God: he became Author of their Faith, and

as it were their God vpon earth: which *Zuinglius* perceauing, desirous to haue his word, to be esteemed, as the words of God, to these materiall words of God, *this is my body*, he put his priuate sense: This is a signe of my body: or this doth signify my body: and finding many who would with this sense accept these wordes for the word of God, he became the Father and author of the *Zuinglians*, and of the Communion now vsed in *England*.

Others seing that *Luther* and *Zuinglius*, had gotten by this Pollicie, so much creditt, and fame amongst men, as that they were esteemed Apostles immediatly sent from GOD, to reforme the Christian world, and publish the light of the Gospell, which for many hundred yeares had laine hidden in darkenesse, they also put in practise this Pollicie, and gaue priuate senses to the materiall word of GOD, and then published it for the Gospell, and so began all the other sects, and heresies in *Germanie*, *France*, *England*, *Polonie*, *Hungarie*, and *Flaunders*, as *Elizabethians*, *Caluinists*, *Arians*, *Anabaptists*, *Arminians*, *Gomarists &c.* The word being his, whose sense, or signification it hath, and they giuing their owne priuate senses vnto the materiall word of God: made it theire owne priuate word: and then preaching, and publishing it for the word of GOD: they became authors of theire Sects, and as it weare the God of theire Followers.

By this Pollicie King HENRY the eight, obtained to be esteemed of the common vul-

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gar people Supreame head of the Church; for wheras the word of God is: *Be subiect to euery humane creature for God, whether it be to the King as excelling*: in the latter end of his raigne, & during the raigne of King EDVVARD the sixth the only translation of the English Bible was, *Submit your selues vnto all maaner ordinaunce of man, whether it be vnto the King as vnto the chiefe Head*: And so by changing the cõmon Christian sense of these words, and the proper materiall Caracter, he easily brought all them who beleeued those Bibles to be the word of God, to acknowledge him chiefe head of the Church (as hauing a manifest place, or text of Scripture for it) and to confesse that they ought to submit themselues, vnto him in all manner of ordinances whervpon he did euen what hee listed, both in Spirituall and Temporall matters: putting to death men of all sorts & sects, taking the Lands, and goods of the Church, into his owne handes: and brought the Kingdome to that passe, that he might dispose of it to whom he would by will or Testament: and so by Testament gaue the Kingdome, vnto the heires of his yonger sister: and excluded the elder; contrarie to the fundamentall Lawes and right of the Kingdome. 1. Pet: 2. 13.

In Queene ELIZABETHS time because as CAMDEN writeth in her life, she would not be called head of the Church, but *Supreame Gouernour* the text was altered thus: *To the King as hauing prehemineuce*, And *to the King as Superior*. The late Bibles of 1612 & 1618 haue *To* Bible 1577. Bible 1579.

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the *King as Supreame*, leauing it in their choise, to make the addition as they please. By this Pollicie the Puritane Ministers haue put downe Catholicke Priests, and the Sacrifice of the Alter, and haue established theire gouernment by elders for chãging this materiall word of God (*Priest*) togeather with the sense it receaued from God, into their priuate of (*Elder*) all those who receaued theire Bibles for the word of God: could not doubt, but that God had instituted *Puritane Elders* to gouerne his Church, and not *Catholicke Priests*, they finding *Elders* euery where ordained in the Scriptures: But *Priests* scarcelie spoken of vnlesse it be in disgrace, as *Baalles Priests*, or Priests of the old Law, in the new Testament they should commonlie find *Elder* thrust into the place of *Priest*, *As Acts* 13. 23. *Acts* 15. 2. *Acts* 15. 4. *Acts* 15. 16. *Acts* 15. 22. *Acts* 16. 4. *Titus* 1. 5. *in the* 1. *of Timoth.* 5. 17. *the* 1. *Timoth.* 5. 19 S. *Iames* 5. 14. and that not only in the Bibles printed in Queene *Elizabeths* time: but also in the Bibles printed by *Robert Barker*, and *Bonham Norton*, and *Iohn Bill*. In such sort, as these late Bibles, make S. *Paul* say to *Titus*, *I left thee in Creete that thou shouldest ordaine Elders*: and S. *Luke* to say, *Paul* and *Barnabas ordained Elders in euery Church*, or as the Bible of 1562 hath *in euery Congregation*, and by this crafte simple people, who read these Bibles for the word of God (without perceauing what they doe) become *Puritanes*, and not only haue the Catholicke Church, and Catholicke Priests, because they find no such thing in their Scriptures,

Bib: 1612.
Bib: 1518.
Tit: 1. 5.
Act:

ptures, as the ordaining of *Prieſts*: But alſo eſteeme the common Engliſh Church, and Religion, which is eſtabliſhed by Parlament, to to be a Prophane Church, and impure Religion: Becauſe it hath no Elders ordained in it, according to the words of theire ſuppoſed Bibles.

By this Pollicie, Proteſtant Miniſters haue made the common people beleeue, that holy Order is no Sacrament, ſaying for, *Neglect not the grace* (Timothie) *which is giuen thee by Prophecie, with impoſition of the hands of the Prieſthood: Diſpiſe not the guifte: and neglect not the guifte.* Againe for, *I admonish thee* (Timothie) *that thou reſuſcitate the grace of God which is in thee, by the impoſition of my hands*: The latter BIBLE haue: *I put thee in remembrance that thou ſtirre vp the guift*: and ſoe both by changing the matter, and ſenſe of this word *Grace*, into *Guift*: they eaſily bring the common people to beleeue, that Holy *Order* is noe Sacrament, conferring grace: but only a Guift, as the guift of a Benefice, or penſion, which is aſſigned by the laiengon of the hands of the Elders: and ſo in like manner, for *impoſition of handes of the Prieſthood*: they ſay in theire Bibles of 1577 and 1579 *laiengon the hands of the Eldership*.

Tim: 4 14. *Bib*: 1612. *Bib*: 1618. 2. *Tim*. 1, 16. *Bib*: 1612. *Bib*: 1618.

And by this tricke of Pollicie they haue brought the common people to beleeue that all Chriſtian Catholicks are Idolaters, ſaing: *How agreeth the Temple of God with images*: for agreeth the Temple of God with Idolls. And for *Worshiper of Idolls*: they put Worſhiper of Images.

Bib: 1562. 2. *Cor*. 6. 16. 1. *Cor*: 5.

mages. And Bible 1577 they say, *Couetousnes is VVoorshiping of images*. And a *Couetous man is a worshiper of Images*; for Couetousnes is worshiping of Idolls; and a Couetous man is a worshiper of Idolls: And likewise for *grauen thinge, and moulten thing*, they translate Image, saing: *Thou shalt make to thee no grauen Image*, and soe make God Almightie contradict himself, who a little after commaunded Images to be made, saing: *Two Cherubins also thou shalt make of beaten gold.* Againe: *Make a brasen Serpent*, soe likewise they say: *Ye shall defile also the couering of thy grauen Images of siluer, and the ornament of thy moulten Images of gold: thou shalt cast them away as a menstruous cloth, thou shalt say vnto it get thee hence:* Againe: *They sinne more and more, and haue made them moulten Images of their Siluer.* Againe: *VVhat profitteth the grauen Images, that the maker therof hath grauen it, the moulten Images, and a teacher of lies.* And for *Bowed the knee to Baal* they say, *Bowed the knee to the Image of Baal.* Whervpon those who read these Bibles for the word of God, easily beleeue, that God hath forbiden the sacred vse of Images; when there is no such thing: but that Protestant Ministers haue set forth their owne words for the word of God, and by these meanes haue made Scripture against the sacred vse of Images, and so belying the Holy GHOST say: *Babes keepe your selues from Images*: for *Children keepe your selues from Idolls*. And by this crafte, though GOD Almightie say in the time of the new Testament, *Man shall cast out his Idolls of Siluer, and*

Col: 3. 5.
Bibles 1609 1612 1618
Exod. 20. 4.
Exod: 25. 18.
Num: 21. 8.
Isa: 30. 22.
Bibles 1612. 1614. 1618.
Ose: 13. 2.
Abac: 2. 18.
Rom: 11. 4.
1. Iohn 5.
The Bible appointed to the vse of the Churches in the Queenes time.
Isa: 31.

Idolls of Gold, and that he will destroy the names of Idolls out of the earth, so that they shall no more be had in remembrance: yet these men would make it, that all the world after the comming of our Sauiour, was more giuen to Idolatrie then before. And to make the *Shrines* of Saincts odious, for: *Demetrius a Siluer-smith made siluer Temples of Diana*: they say: made *siluer Shrines of Diana*: And for: *VVhat man knoweth not the Cittie of the Ephesians to be a VVorshiper of Great Diana and Iupiters child*: they say: *Of the great Goddesse Diana, and of the Image which fell downe from Iupiter*. Zach: 13. Bib: 1612. Bib: 1618. Act. 19. 24. Act. 19. 35.

And that which will seeme strange; the very same place of Scripture, by which Catholicke Christians doe proue, that Priests after Holy *ORDERS* taken taken may not marry: they by this Pollicy haue made a very excellent place of Scripture, to proue that Priests after order taken may marry: S. *Paul* saying: *Haue we not power to leade about a woman Sister, as also the rest of the Apostles, and also our Lords Brethren, and Cephas*: By this text we proue that S. *Paul* might not marry: for if he might haue married, he would neuer haue made it a question, whether he might lead about with him a woman a sister to administer necessaries vnto him, as the rest of the Apostles had, and our Sauiour vsed: But because he might not marry: yet he saieth he might lead about, a woman to liue with him as his sister, to administer necessaries vnto him. And likewise by this place we proue that S. *Peter* though he 1. Cor. 9. 5.

weare married before his vocation to the *Apostelshipe*, yet after he was an *Apostle*, he liued with his wife, as with his sister.

Now come Protestant Ministers, and not only chang the Catholicke sense of these words, *a woman sister*, but also the materiall words, and put in their Bibles of 1580, and 1589, *a wife being a Sister*, and in their Bibles of 1612 & 1618: *a Sister a wife*, and by this Pollicie, make it an excellent place to proue, that Priestes after Orders taken may marry: seing S. *Paul* being an Apostle, had power to marry, and might lead about with him *a wife being a Sister*, or *a sister a wife*, and that S. *Iohn*, S. *Iames* and S. *Peeter* had wiues, and liued with them as married men, when there is no such thing: But that Ministers haue sett forth theire owne words for the word of God, and so haue deluded their Followers. And to make it more euident, that Priests after Order taken may marry, they corrupt another place of S. *Paul*, and make him say, for *I beseech thee sincere Companion help these women that laboured with me: I intreat thee true Yoke-fellow help these women*, as if S. *Paul* had bene married in deed, and had a *Yoke-fellow*, or weare as he calleth it *tied to a wife*.

Phi : 4. 3.

Bible 1612.
Bible 1618.
1. *Cor*. 7. 27.

And least any one out of Ciuill honestie, should blush, to see Bishops, Priests, and Religious men of all sorts, breake their Cloisters, violate their Faith to God, and neglect theire regular Discipline of singing Hymnes, and Psalmes, night and day in the Quier, fasting, and meditating vpon the word of God, to lead about

bout *a sister a wife* to feasts, banquets, comedies, marketts, faires, and merriments, and bestow the goods of the Church, (which was ordeined to relieue the poore, and succour the King in his warres) vpon yong wanton women, & children begotten by hereticall whoredome: for these words of S. *Paul Marriage honorable in all, and the bed vndefiled*: they write, *Marriage is honorable in all*: and soe by adding vnto the word of God, this word (*is*) they haue made Scripture, and word of GOD to proue, that not only all men, and women of what sort soeuer may marry without sinne: but also that it is an honorable thing for them to marry. And by this pollicie they cloake their wickednes: and easily defend those marriages to be honorable, which Catholicke Christians condemne as hereticall whoredome, and whoredome of Diuells. When the Catholike sense of these words are, as S. Paul saith in another place. *That euery man may know to passe his vessell in Sanctification, and honor: and not in the passion of lust, as also the Gentills that know not God.* That the man and wife vse one another honorablie, according to the Christian intent of marriage: and not beastly or filthily according to all kind of lust, or concupiscence.

Heb. 13. 4. *Bib.* 1612. *Bib.* 1618. 1. *Thes.* 4. 4.

And to haue an excuse for theire wreatchednes: for these words of God, *All men doe not receaue this saing* (that it is not expedient to marrie: or as Protestants translate it, it is not good to marry) they say, *All men cannot receaue this saing*: And so by changing these materiall

Matt. 19. 11. *Bib.* 1612. *Bib.* 1618.

words of God (*doe not*) togeather with the sense into their owne word (*cannot*) they haue made God Almightie to excuse their hereticall whoredome, and say they cannot liue vnmarried. Whervpon *Luther* in his sermon of *Matrimonie Tom.* 5. *VVittemb. pag.* 119. saieth: *As it is not in my power, that I should be no man; Soe it is not in my power, that I shouldbe without a woman*, excusing his Diuelishe Whoredome with the *Nunne Catherine Bore*, in affirming that it was impossible for him to liue chaste, belying GOD when the fault was in himself, for that he would not vse the meanes, which he vsed when he was a Catholicke Christian, and liued in his Monasterie: *punishing his body, with watching, fasting, and prayer*: though a yong man, yet as he himself confesseth in his Commentarie vpon the Epistle to the *Galathians chap.* 1. *pag.* 35, *He kept chastitie, pouertie, and obediance. And whatsoeuer* (saith he) *I did, I did it with a single hart, of good zeale, and for the glorie of God: fearing grieuously the last day, and desirous to be saued from the bottome of my hart*: But after he had cast of the feare of God, and abandoned fasting, watching, & praier: to coyne a false word of God, and to carry about with him a sister a wife, then it was no maruaile, though the Diuell soe entred into him, that he could not as S. *Paul* saith, Eph. 6. *Extinguish the fiery dart of the most wicked one*, or satisfie his inraged lust, but by committing hereticall Whoredome, and Whoredome of Diuells.

The Diuells, not hauing bodies, cannot commit

mitt carnall Adulterie, or take carnall delight, or fall into this sinne, through frailtie of the Flesh: since they haue no flesh: but by applauding it in their vnderstandings, and by suggesting it as lawfull vnto Priests, and vowed Religious men, and women, (as Protestant Ministers do) they committ by the consent of their wills hereticall whoredome, or whoredome of Diuells, whervpon in the beginning of Queen *Elizabeths* raigne, when Apostata Priests became married Protestant Ministers, there arose this prouerb: *She that lieth with a Minister, lieth in the Diuells bed*: because Ministers doe not only committ that fact, out of lust, or concupiscence of the Flesh, or for procreation, as other men generally doe: but also with an intente to practise their hereticall opinions, as diuells doe, and so do commit the whoredome of Diuells.

And I desire thee deare READER whatsoeuer thou art, to consider, what a dishonour it is to the most chaste sonne of God: to haue hereticall whoredome, and whoredome of Diuelles, publickly preached for his Gospell vpon earth. *If for euery idle word that man shall speake, he shall render an account for it, in the day of Iudgment*; what will become of these Spirituall of Wickednes (as *S. Paul* calleth them) *Of these fiery darts*, This adulterous generation? *Fire, and brimstone, and blast of stormes, the portion of their Cup, and the smoke of their torments shall ascend for euer and euer.* Matt. 12. 36. Eph. 6. 26. Psal. 10. Apoc. 14.

And by this pollicie they bring their Auditours,

ditours, and all thoſe who beleeue their Bibles to be the word of God, to deny Purgatory and firmely to beleeue that they ought not to pray for the dead. The Scriptures making mention of two hells: the one, the hell of the damned, from whence *There is no redemption*, which is alſo called the *Lower-hell*. As: *Thou haſt delivered my ſoule from the lower-hell.* Againe *The way of life is on high to the prudent, to auoide from Hell beneath*. The other a Hell from whence there is Redemption: wherof the Scripture ſpeaking, ſay: *Thou wilt not leaue my ſoule in Hell:* Againe, *I will goe downe to my ſonne into Hell*. Againe, *You ſhall bring my gray head with ſorrow vnto Hell*: Not that the Patriarcke IACOB ment to be damned: but Heauen not being opened before the Aſcention of our Sauiour (as he witneſſeth, ſaying: *The Kingdome of God is at hand*) he ment to go downe into the Hell of Redemption, into which our Sauiour after his paſsion was to enter, and to redeeme the ſoules there deteined priſoners, according to the Scriptures, ſaying: *As Ionas was in the whales belly, three dayes and three nights, ſo ſhall the Sonne of man be in the hart of the earth*: and of his actions there, the Scriptures ſay: *He was looſing the ſorrowes of Hell:* Againe, *Chriſt alſo died &c. and comming he preached to them alſo which weare in priſon*. Whervpon it is ſaid in the perſon of our Sauiour, *I wilbe thy deſtruction ô Hell*; Not that our Sauiour after his paſſion, was to deſtroy the hell of the damned, or Lower Hell: that all men of what ſect, or ſort ſoeuer ſhould be ſaued, and none dam-

Pſal. 85. 13. Proub. 15. 24.
Pſal. 15. Act. 2 Gen: 37. 35. Gen: 42. 39.
Matt. 3. 2.
Matt. 12. 40.
Act: 2. 1 Pet: 3 Oſe: 13. 14. 1. Cor. 15. 54.

damned: But that he would redeeme the soules in the Hell of Redemption, which we call *Limbus Patrum*, and *Purgatorie*: loosing theire sorrowes, by taking them with him into Heauen. Now come Protestant Ministers, and in their Bibles put in place of Hell: *Graue*, and by this meanes easily destroy our Catholicke doctrine of Purgatorie, and prayer for the dead, and make no distinction of places for soules departed out of this life, but Hell; or Heauen; and the graue: and so make the Patriarcke *Iacob* say: *I will goe downe into the graue vnto my Sonne*. As if soules weare buried with the bodies of men in the graue. Againe they say, *I will ransomme them from the power of the graue*: and *O Graue I wilbe thy destruction*. Againe *O death where is thy sting, ô graue where is thy victorie*; In all these places putting Graue, for Hell, and so likewise for, *Loosing the sorrowes of Hell*: they say hauing loosed the paines of death. And for, *God will redeeme my soule out of the hand of hell*: they say, *God will redeeme my Soule from the power of the graue*: and for *my life hath aproached to hell*, they say, *my life draweth nigh vnto the Graue*. And so likewise say: *VVhat man liueth, and shall not see death? shall he deliuer his soule from the hand of the Graue*: So putting graue for hell, as though the soules of men were buried in graues: and by this crafte, they make silly people beleeue, that there is no Purgatorie, or Hell of Redemption after death, but graues, hell of the damned, and Heauen

Bib. 1612.
Bib. 1618.
Gen. 37. 35.
Ose. 13. 14.
1. *Cor.* 15. 55.
Act. 2.
Psal. 48. 16.
Psal. 88. 3.
Psa. 89. 48.

By this Pollicie they induce theire Fol-

lowers to beleeue that the Saincts haue no inherent Iuſtice: but that the beſt actions of men, are of theire owne natures mortall ſinnes: and that the Saincts are not truly, and really iuſt, but haue Gods iuſtice imputed vnto them, only, and ſo become iuſt in the ſight of God, not with the iuſtice that is within themſelues, but with the iuſtice of God imputed vnto them, and ſo put for *Iuſt*, righteous, for *Iuſtice*, righteouſnes, for *Iuſtifications*, ordinances, Heathen words for Chriſtian: as though there were no more inherent Iuſtice in vertuous Chriſtians, then in vitious Pagans, as for example: where the word of God is: *They weare both iuſt before God, walking in all the commaundements, and Iuſtifications of our Lord*. They ſay: *They were both righteous before God walking in all the Commaundements, and ordinances*. Againe for *Iuſtice of the Law*: they ſay *righteouſnes of the Law*: Againe for *They which receaue abundance of grace, and of donation, and of Iuſtice ſhall raigne in life*: they ſay: *Abundance of grace, and of the free guift of righteouſnes*. Againe, *for as by the offenſe of one, vnto all men to condemnation: So alſo by the iuſtice of one vnto all men to iuſtification*: They ſay, *By the righteouſnes of one the free guift came vpon all men vnto iuſtification*. Againe for *we might be made the Iuſtice of God in him*, They ſay: *VVe might be made the righteouſnes of God*. And by this crafte though God Almighty ſay in both Teſtaments, *That he will giue his Lawes in their harts, and in their minds he will ſuperſcribe them*: Yet they perſwade theire Followers, that it is impoſsible, to keepe the law, or

Luc. 1. 5. *Bib.* 1612. *Bib.* 1618. *Rom.* 2. 26. *Rom.* 5. 27. *Rom.* 5: 18. 2. *Cor.* 5. 21. *Heb.* 10. 16. *Hier.* 33. 34. *Heb.* 8. 8.

or to be iuſt with inherent Iuſtice. By this pollicie they induce their Followers to deny Free-will, ſaing for; *not all take this word*: All men cannot receaue this ſaing: that it is not expedient to marry. Againe, for: *I haue laboured more abundtly then all they: yet not, I but the grace of God with me*, they ſay the grace of God which was with me. As though the Apoſtle did not concurre with the grace of God, but was moued as a thing without life: Againe where the Scripture ſaith, *As many as receaued him, he gaue them power to be made the ſonnes of God*. In the margent they put for power right or priuiledge, as though he did not giue them Free-will, or power indeed to become the ſonnes of God, but only a right, or priuiledge. *Matt:* 19. 11. 1. *Cor.* 15. 10 *Ioh.* 1. 12.

By this Pollicie they haue aboliſhed the Sacrament of Pennance, and all penall Satiſfaction for Sinne, and made only repentance, without confeſsing the fact, or ſatisfaction for iniuries, to be ſufficient for the remiſsion of offences: putting almoſt euery where, repentance in place of pennance, as *Matth.* 3. 2. *Mar.* 3. 8 *Luc.* 3. 5 *Luc.* 5 32. *Luc.* 13. 3. *Luc.* 24. 47. *Act.* 2. 37. And ſo for, *To the Gentills I did preach that they should do pennance, and turne to God, doing workes worthie of pennance*, they ſay: *that they should repent and turne to God, and doe workes meete for repentance*. And for *God denounceth vnto men that all euery where doe pennance*: they ſay, *Commaundeth all men euery where to repent*. As though it were ſufficient for one that reteineth his neighbours goods, or lands, wrongfully: to repent *Act.* 26. 20. *Bible* 1612. *Bible* 1618. *Act.* 17. 30.

only that he had done amiſſe, without acknowledging that he had done wrong, or reſtoring the thing vniuſtly receiued: And from this wicked cratte of Proteſtant Mimſters, as from the fountaine, ariſeth this cankred ciuill warre of perpetuall ſuites in Law, and contentions amongſt the people: there ſcarcely being any one family in all England, that hath not ſome ſtrife, or ſuite in law againſt their Neighbours. Wherby they are forced to ſpend their witts, and ſubſtance, in defending themſelues againſt their Neighbours: which they ſhould ſpend in honeſt ſtudies, and honour of their country: as we ſee practiſed in other Nations.

By this Pollicie they haue induced their Followers to beleeue, that Biſhops haue no authority to rule theire Flocke, but only to ouerſee them, and giue them meate and ſo maintaine their diſobedience, againſt their ſpirituall Parents: ſaing for *Take heed to your ſelues, and to the whole Flock, wherin the holy Ghoſt hath placed you Biſhops to rule the Church of God*: Take heed therefore vnto your ſelues, and to all the Flocke, ouer the which the Holy Ghoſt hath made you ouerſeers to feed the Church of God: changing this Chriſtian word *Biſhop* into this prophane word *Ouerſeer*, and this word *Rule* into *Feede*: they deſtroy Epiſcopall dignitie, and make the holy Ghoſt, eſtabliſh an office, which neuer was vſed in the Church: for who euer read, or heard of any ſuch Officers amongſt Chriſtians, as Ouerſeers to feed them.

Bib: 1612. *Bib*: 1618. *Act*. 20. 28.

By

By this Pollicie they maintaine their Iuſtification by Faith only, ſaing for: *Thy Faith hath made thee whole*: Thy faith hath ſaued thee. *Bib*: 1612. *Bib*: 1618. *Luc*. 17. 42.

By this crafte they maintaine their aſſurednes of Saluation: ſaing, for: *Let vs aproache with a true hart in the fulnes of Faith*: Lett vs draw neare with a true heart in full aſſurance of Faith. *Heb*. 10. 22.

And to conclude for *Clergie*, they put *Heritage* to auoyd the diſtinction betweene the Clergy, & the Laitie: they being for the moſt part all laie men: and for *Schiſmes* which is a Chriſtian Catholicke word, ſignifying ſpirituall diuiſions, from the vnity of the Church: they put *Diſſentions*, which ariſe aſwell about wordly things as in matters of Religion. For *Worthy* they put *Meete*, to take away merite for good workes. For this Chriſtian word *Catholicke* they put this prophane word *Generall*, as the *Generall Epiſtle of Iames*. *The firſt Epiſtle generall of Peter*. *The ſecond Epiſtle generall of Peter*. *The firſt Epiſtle generall of Iohn*: in the beginning of the Epiſtles. For this Chriſtian word *Tradition*, they put this prophane word *Ordinance*, and ſo make S. *Paul* to ſay: *Keepe the ordinances, as I deliuered them*: for *Keepe the Traditions*: for *Iacob adored the toppe of his rod*, they put: *Iacob* worſhiped leaning vpon the top of his ſtaffe, to the denying of the adoration of creatures. And for: *This is the word which is Euangelized amongſt you*: They adde to the text and ſay: this is the word, which by the Goſpell is preached vnto you, in fauour of their Hereſie, when they

Bib: 1612. *Bib*: 1618. I. *Pet*: 5. I. *Cor*. 1. 10. *Matt*. 3. 8. & *Act*. 26. 20. I. *Cor*: 15. 2. *Heb*. 11. 2. I. *Pet*. 1. 25.

say: that there is no other word of God, but the written word only. And this is sufficient in particuler to shew how Protestante Ministers, doe deceaue their Followers, and make them beleeue their owne words for the word of God. And of the corruptions of the Englisſh Protestant Bibles in generall; his Maiestie in the conference at *Hampton-Court* page 49. saieth, *That he could neuer yet see a Bible well translated into English. But the worst of all he thought the Geneua to be.* *Carlile* in his booke that Christ went downe into Hell, pag. 116. saieth: *That our English Protestants in many places, detort the Scripture from the right sence, and shew themselues to loue darkenesse more then light, and falshood more then truth.*

The Protestant authour of the booke called Aduertissement in anno 1604. saieth, *The English Protestant Bible is inferior to the Turkish Alcaron, And so Christianity is diuided in England by publicke authority.*

M. Bvrges Apologie *pag. 93. in Couells answere*, saieth, *That the approued English translation, is a translation which hath many omissions, many additions, which sometime obscureth, sometime peruerteth the sense.*

Two and twenty Protestant *London* Preachers in their petition except: 11 12. say, *The English Protestants in their publicke procedings translate Scriptures corruptly by leauing out of words, peruerting the meaning of the Holy GHOST, misaplying places of Scriptures, to the countenance of errour.*

And the same forraine Protestants write one of another: *Zuinglius in resp. ad Luth. lib. de Sa-*

Sacram. Tom 2. fol. 412. ſaieth to Luther: *Thou doſt corrupt and adulterate the word of God, immitating ſurely in this, the Diſciples of Marcion, and Arius.* Againe, *See how thy caſe ſtandeth Luther, that in the eies of all men, thou art ſeene, a manifeſt, and common corrupter, and peruerter of holy Scripture, which thing thou canſt neuer deny.*

Conradus Schleuſſelburge in his Theologia Caluiniſtarum lib. 2. cap 6. fol. 43. ſaieth of Zuinglius, that he was ſhaken with the ſpirit of giddines, and blindneſſe, as all Heretickes are, *daring to corrupt the Teſtament of our Lord. Luth in Epiſt. ad Ioan: Heruag. tipogra. Argent.* ſaieth of the Sacramentaries: *Their opinion of the Sacrament, they began with lies, and with lies they defend the ſame, and they broach it abroade by the wicked fraude, of corrupting other mens bookes.*

Carolus Molineus a Proteſtant *in Tranſl: Teſtam: noui*, ſaith of Caluin: *That he made the text of the Goſpell leape vp and downe at his pleaſure, that he vſed violence to the ſame, and added of his owne to the very ſacred letter, for drawing it to his purpoſe.*

And the ſame Author afirmeth of Beza, that, *Actually he changeth the text.* Likewiſe *Caſtalio in defenſ: pag.* 182. *&* 183. ſaieth of Beza: *This is true that oftentimes he erreth not only in words (which is not ſo daungerous, and might be tollerated) but alſo in the things, and the ſame moſt weightie.*

And *Beza in Praef. Teſtament. anno* 1556, condemneth the tranſlation of *Caſtalio*, as *falſe and corrupt.* Thus theſe Proteſtants the one of the other.

The word, or writing being his whoſe ſenſe,

sense, and signification it hath, as we haue proued in the beginning of this booke: Protestant Ministers desirous to make themselues the Gods of theire Followers, and to haue theire owne words, to passe currant amongst them for the word of God, doe make theire Bibles theire owne word, either by giuing priuate or prophane senses vnto the materiall words of Scripture, or else by changing the text: and they diuulge it for the true word of God, and their followers reading, and receauing it for the word of God: they obteine theire desires, and bring theire followers to beleeue euen what they please, for articles of faith.

And for further proofe hereof, if it please you to take any part of the Scriptures, and vse the same liberty in translating and explicating it, which Protestant Ministers doe vse, that is change some Christian words into Pagan and the common sense, into a priuate, or prophane, and you shall find by experience, that you may make the Scriptures say what you please. And if after that you haue done so, others would beleeue it, to be the word of God, you may make them to beleeue for Articles of Faith, what you will. Common sense, is that which followed, in true forme of Argument, begetteth one veritie, after another, without number, and without stay, vntill it light vpon priuate sense, as common sense in visible demensions.

The whole is greater then his part:
A right line is the shortest betweene two pointes.

One

One or a point, is that which hath no parte.

THese and the like granted, which all men generally do grant to be true, we may proceede to teach visible demonstrations, in Mathematicks, without number, and without stay, vntill we light vpon priuate sense.

Priuate sense is, that which followed, begetteth one falshood after another, without stay or number, vntill you light vpon common sense, as *The parte is greater then the whole.* Graunt but this exchange of words, *Part* for *VVhole*, or let the words stand, and change but the commom sense, into a priuate, distincte from the common sense of words vsed amongst Mathematicians, and beleeue it, and if you weare as greate a Mathematician as *Euclid*, it would so corrupt your iudgment, that it would depriue you of all truthes and knowledge in the Mathematicks.

And the same in Musicke, grant but the concordances, and discordance of audible qualities, according to common sense, as these to be concordants 1. 3. 5. 6. 8. 10. 12. 13. 15. 17. 19. 20. and these imperfect discordants 4. 7. 9. 11. 14. 16. 18. 21. and the Tones which are the rules, and dispositions, by which we direct songes, and the Moodes, which is the distance of voices, one from another, and there is no end of Musicke, and Melody. But if we deny common sense, in audible qualities, and admitt of a priuate, that a consonante, is a dissonant, and Diapason, which is the distance of one voice from another, by octaues, and

tritones, which doth containe three tones, are both one, then all Melodie is made like the howlinge of boyes and girles in the Congregation of Proteſtants, where ſome ſing high, ſome low, ſome ſoft, ſame hard, all out of tune: howle in their priuate ſenſes, like the Diuells in hell, *where there is no order but an euerlaſting horrour*.

Iob: 10. 21.

And the ſame in diuinity, change but the common ſenſe of diuine words, into a priuate, or prophane ſenſe and follow it, as true in any one word, and it will turne you out of all the articles of your Creed. As for example admitt of this priuate ſenſe, that *Imago* ſignifieth an Idoll, and *Idoll* an Image, as Proteſtant Miniſters would make theire followers beleeue, and ſo tranſlate for: *Couetouſnes is Idolatrie, and the Couetous man is an Idolater*. Couetouſnes is worſhiping of Images, and the Couetous man is a worſhipper of Images, and for: *VVhat agreement hath the Temple of God with Idolls*: ſay, how agreeth the Temple of God with Images, or let the materiall word *Image* ſtand, and giue it this ſignification Idoll, as Proteſtants doe in their later tranſlated Bibles, hauing now ſufficiently perſwaded their followers, that Images, and Idolls, are all one, and wheare we finde *Image*, let vs vnderſtand *Idoll*: as in this place, *Chriſt is the Image of the inuiſible God*: Againe, *God created man to his owne Image, to the Image of God created he him*, it would bring vs to beleeue, that God had an Idoll, that Chriſt IESVS was an Idoll, that all men are Idolls, that

Bib: 1577. *Eph*. 5. 4. *Col*. 3. 5. 2. *Cor*. 6. *Bib*. 1562. *Col*. 1. *Gen*: 1.

that no reuerence or reſpect men of what ſort ſoeuer, weare Idolatry, and to deny all points of Chriſtiankie, and diuine knowledge, and beleeue one Hereſie after another, without end or number, vntill we beleeued, that the diuell weare God, and for ſuch, was of all men to be ſerued, and adored, for that he is not the Image of any thing.

In ſo much as if Proteſtant Miniſters had in all places of their Bibles, changed the common ſenſes of *Images*, and *Idoll*, into a priuate, they had put no ſtay vnto their hereſies, vntill they had brought the people, publickly to adore the diuell for God, as Witches and Magitians. Againe though S. *Matthew*, S. *Marke*, S. *Luke*, S. *Paule* ſpeaking of the bleſſed Sacrament ſay: that our Lord ſaid *This is my body*: Yet the Caluiniſts, Puritanes, and Elizabethians, who deny the Reall preſence, and being of the true and reall body, and bloud of our Lord, in the bleſſed Sacrament, doe vnderſtand by (*is*) doth ſignify, and make this priuate ſenſe of theſe words. *This doth ſignify my body*. Now doe but admitt of the like priuate ſenſe of (*is*) in another place like vnto this, and for *This is my beloued Sonne*, make it, this doth ſignify my beloued Sonne, it would bring vs to deny the diuinity of Chriſt, his Reſurrection, and Aſcention and deſtroy our whole Faith as Proteſtant Miniſters haue deſtroyed by this ſhift, the Reall Preſence in the bleſſed Sacrament. *Matt.* 17.

And theſe are the ſhiftes and meanes by which Proteſtant Miniſters haue planted Pro-

teſtantiſme, and doe daily plante new ſects, and opinions in this Kingdome, to the making of his Maieſties ſubiects beleeue for Articles of Faith, and Word of GOD, euen what they pleaſe. And this was the crafte of the Hereticks in the *Apoſtles* times, as witneſſeth S. *Paul to Timothy*, ſaying: *Prophane and vaine ſpeaches*
2. Tim. 2, 16. *auoide, for they doe much grow to impietie, and their ſpeach, ſpreadeth as a canker, of whome is Himmeneus, and Philectus, who haue erred from the truth*, ſaing: *that the reſurrection is done alreadie, and haue ſubuerted the faith of ſome*, by changing Chriſtian words and ſenſes, into priuate and prophane, *Himmeneus, and Philetus* ſo peruerted the Iudgment of ſome Chriſtians, that they beleeued as Articles of their faith, that the reſurrection was paſt and done euen in the time of the Apoſtles.

That thou deare Reader be not deceaued, with this, or the like Pollicie of Proteſtant Miniſters, to the eternall damnation of thy ſoule: it is neceſſary for thee to obſerue, firſt: that the word is his whoſe ſenſe, and ſignification it hath, as giue Pagan words Chriſtian ſenſe, and they become Chriſtian: or giue Chriſtian words Pagan, or priuate ſenſe, and they become Pagan, or priuate mens words, and are no more the word of GOD, but the words of perticuler men, as we haue ſhewed by example in the beginning of this booke: frō whence it commeth to paſſe, that the Bibles, Bookes, and Sermons, of PROTESTANT Miniſters, are not the vvord of GOD, but

their owne vvords, Bookes, or ſpeaches, inuented by themſelues, or thine owne Bible, vvord, or inuention, ſuppoſing, that reading the Bible, thou giueſt it thine owne priuate ſenſe.

Secondly that the words of our Sauiour are not his words, vnles they be vnderſtood in the ſame ſenſe in which he ſpoke them, and ſo likewiſe the words of S. PAVL, and all the reſt of the word of God: are not the word of God, vnles they be ſpoken, or vnderſtood in the ſame ſenſe in which S. PAVL, or GOD Almighty ſpake them.

Thirdly that the ſenſe which our Sauiour vſed in his words, is the Catholicke or common ſenſe, which hath bene vſed moſt commonly amongſt Chriſtians, in all ages, and times to the fullfilling of the Prophecies, which ſay: *All thy Children ſhalbe taught of our Lord:* Againe *It is writen in the Prophets all ſhalbe docible of God:* Againe: *In the later daies the mountaine of the houſe of our Lord, ſhalbe prepared in the top of mountaines, and it ſhalbe eleuated the little hills and all nations ſhall flow vnto it, and many people ſhall go and ſhall ſay, come let vs go vp to the mount of our Lord, and to the houſe of the God of Iacob, and he will teach vs his waies, and we ſhall walke in his pathes.* *Iſa:* 54. *Ioh:* 6. 44 *Iſa:* 2.2.

Fourthly that our Sauiour the ſonne of God receaued from his Father, this Catholicke ſenſe of words according to the Scriptures, ſaing: *My doctrine is not mine, but his that ſent me.* Againe *The word which you haue heard is not mine, but his that ſent me.* Againe: *VVho knoweth the* *Ioh:* 7. 16. *Ioh.* 4. 24. *Rom:* 11. 25.

sense of our Lord, or who hath bene his Councellour?
Matt: 11.27. *No man* (saieth our SAVIOVR) *knoweth the Sonne, but the Father, neither doth any man know the Father, but the Sonne, and to whome it shall please the Sonne to reueale.*

Fiftly that our SAVIOVR, deliuered, reuealed or taught this Catholicke sense of words vnto the APOSTLES according to his word, saing: Ioh. 17. 9. *The wordes which thou hast giuen me, I haue giuen them (the Apostles).*

Againe *I haue giuen them* (the APOSTLES) *thy word.* Againe: *To you* (the APOSTLES) *it is giuen to know the misteries of the Kingdome of Heauen, but to them* (the Iewes) *it is not giuen.* Ioh. 17. 4. Matt. 13. 18. And therefore *Seing* (the materiall written Word) *they see not* (the sense) *and hearing* (the materiall vocall voice) *they heare not* (in the sense is it spoken) *neither do they vnderstand*, the sense, or meaning of the words of the sonne of God. *And the Prophecie of Isay is fulfilled in them, which saieth: with hearing shall you heare, & you shall not vnderstand.*

Sixtly that the *Apostles* indued (to this end) with all languages, and tongues, preached, planted, and taught, this said sense of words all ouer the world. Marc. 16. 15. *And they going forth* (saith S. *Marke*) *preached euery where, certes into all the earth, hath the sound of them gone forth, and vnto the end of the world, the words of them.* Rom. 10: 18. Againe *Behould* (saieth Psal. 18. 18. S. *Paul we turne to the Gentills, for so our Lord com-* Act. 13. 27. *maunded vs, I haue put thee to be a light to the Gentills, that thou maist be saluation vnto the vtter-most of the earth.* Whereby this sense of words, which

Was

was before not knowne vnto the Nations: became the Catholicke, or common sense to the Christians of all Nations: according to the words of S. PAVLE saieng, to the COLOSSIANS: *The hope which is laide vp, for you in Heauen, which you haue heard in the word of truth of the Gospell, that is come to you, as also in the whole world it is, and fructifieth and groweth.* Col: 1. 5.

Seuenthly, this sense of words so made Catholicke, or common to Christians of all Nations, was to remaine, amongst the Christians of all Nations vnto the end of the world: according to the Scriptures saing: *I haue apointed you (the Apostles) that you goe and bring fruite, and your fruite abide.* Iohn 15. 16.

Againe, *The Kingdome of Heauen is resembled vnto a man that sowed good seed in his field: But when men where a sleepe, his enemie came, and ouersowed cockle among the wheate. And the seruants said, wilt thou we go, and gather vp the cockle: And he said no: suffer both to grow vntill the harueſt: And, he that sowed good seed is the sonne of man: And the field is the world. And the good seed these are the children of the Kingdome. And the cockle these are the childrey of the wickedone. And the enemy that sowed them, is the Diuell. But the harueſt is the end of the world.* Matt. 13. Gen. 22. To the fulfilling of the promises made to the Patriarckes saing: *I will blesse thee, and I will multiply thy seed as the starres in Heauen, and as the sand that is by the sea shore, thy seed shall possesse the gates of his enemies, and in thy seed shalbe blessed all the people of the earth.*

Againe: *Thy seed shalbe as the dust of the earth which shalbe dilated, to the VVeast, and to the East,* Gen. 28.

and

and to the north, and to the south, and in thee, and thy seed shalbe blessed all the tribes of the earth.

Matt. 24. 14. Againe: *This Gospell of the Kingdome shalbe preached in the whole world, for a testimony vnto all Nations,*

Eph: 4. 12. *and then shall come the consummation.* Againe: *God gaue some Apostles, and some Prophets, and other some Euangelistes, and other some Pastours, and Doctours, to the consummation of the Saints, vnto the worke of the ministery, vnto the edifying of the body of Christ, vntill we meete all in the vnity of Faith, and knowledge of the sonne of God.* And shewing the reason why God Almightie would prouide Pastours, and Doctours, at all times for his Church, saieth: *That now we be not children wauering, and carried about, with euery wind of Doctrine in the wickednesse of*

Col: 2. 27. *men, in craftinesse to the circumuention of errour.* And for this cause S. PAVLE saieth: *you shalbe, holy, and immaculate, and blameless before God, if yet you remaine in the faith grounded, and stable, and vnmoueable, from the hope of the Gospell, which you haue heard, which is preached amongst all Nations, that are vnder Heauen.*

From hence you may also obserue, what a peruerse & wretched a thing it is to be a Protestant, and pray, or preach in Protestantisme, since first he must deny common sense, and the signification of Christian words, vsed in all ages and times amongst Catholicke Christians, and pray, and speake his owne or other mens lying inuentions: to the verifying of the

Isa: 59. 13. words of the Prophet *Isay*, saieng in the person of Heretickes: *we conceiued and spake from the*

Gal 3. 1. *heart words of lying*: from hence they are also called

led senceleſſe. As: *O ſenceleſſe Galathians, who hath bewitched you, not to obey the truth.* And ſo in Hell perceauing their errour they cry out *VVe ſenceleſſe eſteemed their liues* (the liues of Catholickes) *madnes, and there end* (in priſons, or in publicke Martyrdome) *without honour.* *VVif.* 5. 4.

Secondly it is the language of the Diuell, according to the words of our Sauiour, ſaing: *The enemies that ſowed them is the Diuell:* as GOD Almightie is the authour of the common ſenſe of wordes, to the planting of truth, and veritie amongſt men: So the Diuell of priuate ſenſe, to the planting of lies, *becauſe he is a liar and the Father therof.* *Matt:* 13. 37. *Ioh:* 8. 44.

But you will ſay, how ſhall I know which is common ſenſe of words, and which is priuate? To which I anſwer that common ſenſe of words, is the ſenſe which now commonly, and heretofore generally hath bene giuen to Chriſtian words, by Chriſtians: as when our Sauiour tooke breade and ſaid: *This is my body.* The common ſenſe of theſe our Sauiours words are, and heretofore hath bene amongſt Chriſtians, in *Europe, Aſia, Affrica, and America,* that it was his true and reall body: the priuate ſenſe, of theſe words, is the ſenſe which is giuen by ſome one or few; as: this is a ſigne of my body, or, this doth ſignify my body, which ſenſes few do giue vnto theſe words. But you will ſay the ſenſe which Proteſtants doe giue to Chriſtian words are more common, then the ſenſe which Catholickes giue. To which I anſwere, that learned

ned Proteſtants confeſſe the contrarie: as *Perkins* vpon the creed pag. 307. where he affirmeth: *That during the ſpace of nine hundreth yeares, the Popiſh hereſy hath ſpread it ſelfe ouer the whole earth*: *Fulke* in his booke againſt *Stapleton &c. pag.* 25. where he ſaith, *That ſome Proteſtants haue written, that the Pope hath blinded the world, theſe many hundreth yeares, ſome ſay a thouſand, ſome ſay one thouſand two hundreth, ſome nine hundreth yeares*, and *Napper* in his Treatiſe vpon the Reuelations. page 68. ſaith, that Papiſtry, hath reigned, *Vniuerſallie, and without any debatable contradiction twelue hundreth, and three skore yeares*.

Thus theſe Engliſh Proteſtantes: wherby you may ſee, that the Catholicke ſenſe of words is the common ſenſe, and Proteſtantiſme is a priuate, or prophane ſenſe. And moreouer whether our Catholicke ſenſe of words, or Proteſtantiſme be prophane, I referre you to any auncient Lexicon Heathen, or Chriſtian Authour, and you ſhall find that the ſenſe which Proteſtant Miniſters doe giue vnto Chriſtian words, are not to be found in any auncient Chriſtian mans writings, as *Epiſcopus* an Ouerſeer: *Presbiter* an Elder: *Penitentia* Repentance: *Imago* an Idoll: *Gratia* a Guift &c. taking Ouerſeer, Elder, Repentance, Idoll, and Guift in the ſame ſenſe with Proteſtant Miniſters doe now take them. For here we ſpeake of the ſenſe of Chriſtian words, and not of the materiall word: for otherwiſe Chriſtians ſometimes by *Penitentia &c.* vnderſtand Repentance, as of *Iudas* they ſay: *Penitentia ductus, returned the*

Matth. 27. 3.

thirty

thirty siluer peeces to the chief Priests, saing I haue sinned betraing iust Blood: Where by penance they vnderstand repentance: but yet do not take repentance in that sense, Protestant Ministers do vse to take it, that is for an act sufficient to remitt sinnes: for so *Iudas* should haue bene saued: but for one part of pennance, that is to say, for sorrow only, which auaileth not to the remission of sinnes without the other parts. And this you must obserue in all other words in Controuersie betweene vs, otherwise you may be deceaued, if you take the words without the sense: for many times Romane Catholickes, and Protestants agree in the materiall translation, and interpretation of words, and yet differ in the sense, or formall interpretation, as in the sense of these words, Auncients, Repentance &c.

And this is sufficient to shew vnto thee deare Reader how Protestant Ministers seduce their Hearers, Readers, and Followers by changing the common Catholicke sense of Christian words into priuate or prophane, and so expose vnto their Followers theire owne words, or Heathen mens words, for the word of God, and by these meanes become, as it weare the God of their Followers: and induce them to beleeue for Articles of Faith euen what they please.

FINIS.

The Errours eſcaped in the printinting are thus amended.

Page. 4. *line.* 4. *read deſtroy.*
P. 7. *line. Latine.*
P. 9. l. 23. *&* 26. *laying. &* l. 30. *ſaying.*
P. 11. *l.* 17. *dele taken.*
P. 13. *l.* 21. *paſſe. lege poſſeſſe.*
P. 15. *l.* 10. *Queene.*
P. 18. *l.* 15. *commaundements.*
P. 19. *l.* 6. *aboundantly.*
P. 27. *l.* 1. *that to reuerence or reſpect.*
P. 30. *in annotat. Ioh.* 17.14. *Matt:*13.11.
P. 31. *l.* 18. *were.*

Other ſmall faults the Reader in courteſy may pleaſe to excuſe.